

THE STABILITY OF THE AQEEDAH OF THE SALAF & ITS SAFETY FROM ALTERATION

SHAYKH ABDUR RAZZAAQ BIN ABDUL MUHSIN AL-BADR

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فهرس

TABLE OF CONTENTS

BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzaaq Bin 'Abdul-Muhsin Al-'Abbad Al-Badr.

He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

Birth: He was born on the 22nd day of Dhul-Qaddah in the year 1382 AH in az-Zal'fi, Kingdom of Saudi Arabia. He currently resides in Al-Medina Al-Munawwarah.

Current occupation: He is a member of the teaching staff at the Islamic University, in Al-Medina.

Scholastic certifications: Doctorate in 'Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,
3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen (رَحِمَهُ ٱللَّهُ).

4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (رَحِمَهُ ٱللَّهُ).

5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (رَحِمَهُ ٱللَّهُ).

6. Explanation of the book "Aqeedah Tahaawiyyah".

7. Explanation of the book "Fusuul: Biography of the Messenger) By Ibn Katheer (رَحِمَهُ ٱللَّهُ).

8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam Bukhari (رَحِمَهُ ٱللَّهُ).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allāh preserve him.

2. Al-'Allamah Shaykh Ibn Baaz—رَحِمَهُ ٱللَّهُ.

3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—رَحِمَهُ ٱللَّهُ.

4. Shaykh 'Ali Nasir Faqeehi—may Allāh preserve him.

ARABIC SYMBOL TABLE

Arabic Symbols & their meanings

رَضِيَ ٱللَّهُ عَنْهُ	(i.e. a male companion of the Prophet Muhammad)
سُبْحَانَهُ وَتَعَالَىٰ	Glorified & Exalted is Allāh
عَزَّ وَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَىٰ	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du'aa send mentioned the Prophet Muhammad)
رَحِمَهُ ٱللَّهُ	May Allāh have mercy upon him
رَضِيَ ٱللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Du'aa made for the Companions of the Prophet Muhammad)
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
رَضِيَ ٱللَّهُ عَنْهَا	May Allāh be pleased with her (i.e. a female companion of the Prophet Muhammad)

INTRODUCTION

All praises belong to Allāh the Lord of all that exists. The good ending is for the righteous. May the prayers and peace be upon the Imam of the Messengers, our Prophet Muhammad and his family and his companions collectively.

The pure unadulterated Islamic Aqeedah extracted from the Book and the Sunnah and a lofty status in the religion. Rather its status is like the status a foundation that has a structure, a heart to a body, and a root of a tree. Allāh (سُبۡحَانَهُۥوَتَعَالَىٰ) said:

﴿ أَلَمۡ تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلٗا كَلِمَةٗ طَيِّبَةٗ كَشَجَرَةٖ طَيِّبَةٍ أَصۡلُهَا ثَابِتٞ وَفَرۡعُهَا فِي ٱلسَّمَآءِ ٢٤ ﴾

"Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?" [*Soorah Ibrāhīm* 14:24]

Thus the status of Aqeedah is tremendous, and its position is lofty and its affair established in the souls of its people. It is submerged in the hearts of its

companions, and from there it radiates. They rely upon it. The will contend because of it. Its value is elevated in their souls, and its importance is exalted in their hearts. Therefore, it is cemented in their hearts and fortified in their souls. As a consequence of this righteous actions are built upon this and uprightness upon the Minhaj, and perfection of actions, and persistence upon obedience and worship, and adherence to the command of Allāh (تَبَارَكَ وَتَعَالَىٰ). Every time the Aqeedah is stronger it becomes more cemented in the souls and more firmly established in the hearts. This Aqeedah propels them to perform good deeds and assist them in all success, righteousness, and uprightness.

Based upon this they give it great concern, its importance becomes so high that they prefer it to everything. They consider it more important than their food, their drink, their clothes and all their affairs because this is the reality of the life of their hearts.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ﴾

"O you who have believed, respond to Allāh and the Messenger when he calls you to that which gives you life." [*Soorah Al-'Anfāl* 8:24]

It is the real life of the hearts, and the foundation of the development of their actions, the establishment of their manners, and their sound methodology. For this reason, they exalt their concern for this with knowledge and belief, and all that follows that to include striving, uprightness and preserving the obedience of Allāh (تَبَارَكَ وَتَعَالَى).

Verily the pure unadulterated correct Islamic Aqeedah is the most important of all affairs and the most imperative of the obligations. Therefore, it is a must to place the concern for this before the concern for everything else. So when we reflect upon the biographies of our righteous predecessors (may Allāh have mercy on them and house them in paradise, and grant them good on behalf of the Muslims), we find them giving great concern for the affair of Aqeedah. Their concern for it was intense, and they gave it precedence over all other matters. It is the greatest of their concerns, the utmost of their intents, and the noblest of their purposes. Their concern for the Aqeedah manifests in various areas and is the reason for them preserving and maintaining it by authoring

beneficial works and valuable books to establish the Aqeedah, clarify it, and mention its evidences. Also to protect the Aqeedah from the plots of the plotters, the assault of the violators, and those who negate and who distort it.

The Salaf (may Allāh have mercy on them) have enormous efforts in this tremendous arena. They have great actions, and service to the Aqeedah, aiding it, and establishing the significant obligations towards it. They have written hundreds, of books clarifying and explaining it, with proofs and evidence. Rather they have authored thousands of books; some are lengthy while some are concise; some are complete in describing every facet while some are limited to a particular subject matter. Some of these books lay the foundation for the truth and that which is correct while others refute those who oppose.

The scholars who follow them take their Aqeedah from those who preceded them that which is as bright as the sun in the middle of the day. Their Aqeedah is upon clarity with no deception within, and no ambiguity due to its authentic evidences, sound, and strong proofs, and its clarity. Consequently the believers who follow them inherit it, generation after generation, and century after century. Every generation that follows makes a significant commitment and takes a

tremendous responsibility, then they deliver it to those who come after them in its original form without change, alteration, or deviation. Generations come after them who give the same importance to it which was given by their predecessors. They give importance to it by preserving it. Like this, the Aqeedah is inherited generation after generation. There will never cease to be a group from the Ummah of Muhammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) victorious upon the truth. They will not be harmed by those who forsake them, nor those who oppose them, until the Day of Judgment.

The subject of this talk is firmness upon this Aqeedah, the Aqeedah of the Salaf As-Salih, may Allāh have mercy upon them; and its safety from change throughout the ages, rather it has remained pure. The Aqeedah according to Ahlus Sunnah wa Jamah is adherence to the Book and the Sunnah during this era which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) called to; and this is the Aqeedah which the companions and those who followed them in goodness were upon. Thus, they relayed it among themselves and passed it on such that it reached our present time, being pure and unadulterated.

Yes, some people have strayed away from it, and many people have deviated from it and divided into sects,

and diverged away from the correct straight path. The Prophet (ﷺ) informed us that this would occur. He said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافاً كَثِيراً ، فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيينَ ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَ إِيَّاكُمْ وَ مُحْدَثَاتِ الْأُمُورِ ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ .

"Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the rightly guided caliphs, those who guide to the right way. Cling to it stubbornly [with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance." [*Abu Dawood* 4607]

He said in another narration:

وَ سَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً ، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَة .

"This Ummah will divide into seventy-three sects, all of them will be in the fire except for one." [*Ahmad* 102/4]

Only one sect will be saved in their religion, and upright upon its methodology and correct in its Aqeedah because they took it from the pure source, the source that does not resemble any of the spoiled sources. They took it from the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Thus, their fortune in the Aqeedah and all the matters of the religion is safety, knowledge, wisdom, and elevation in status. They are most deserving of it, and its rightful people because they took it from its source, the Book of their Lord and the Sunnah of their Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). So they are not snatched away by desires, and they are not seized by the doubts. They do not sway towards their intellects, opinions, cravings or desires because they seek the correct Aqeedah. They only rely on the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

There is no doubt there are a number of reasons that are the reason for this Aqeedah remaining and being safe and stable in the souls of its people with the success of the Lord (سُبْحَانَهُ وَتَعَالَىٰ). As He is the One, who gives success alone and the One, who bestows favors.

In His Hands are the blessings He gives them to whomever He wills. Allāh is the Owner of great virtue. Thus, the success of Allāh and His guidance and His aid for them is the biggest affair by which safety is actualized and with it the Aqeedah remains in the souls. Allāh is the best Protector, and He is the Most Merciful of those who show mercy.

For this reason, it is upon every Muslim to strengthen his connection with Allāh; to always ask Him for aid, success, correctness and safety, because the affair is in His Hand.

﴿ وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ٨٨ ﴾

"And my success is only through Allāh. Upon him, I have relied on, and to Him I return." (Soorah Hūd 11:88)

There is no doubt that there are many reasons for the success of the Lord (سُبْحَانَهُ وَتَعَالَىٰ) and His protection to preserve this Aqeedah; and to make it firm in the souls of its people; reasons which will keep it safe from change, alteration and deviation. There is also no doubt that it is beneficial for the Muslim to utilize these means to make the Aqeedah firm and safe. Such that he makes a covenant with himself to care for it in the

best manner, seeking help in all of this from Allāh (تَبَارَكَ وَتَعَالَىٰ).

I have summarized from the speech of the scholars (may Allāh have mercy on him) concerning this vast subject many reasons to lead to affirming this Aqeedah in the souls of its people, and to keep it safe from change and alteration. I have summarized from that what was easy for me in the following points:

THE 1ST POINT

First: The people of this Aqeedah adhering to the Book of Allāh and the Sunnah of His Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and their belief in everything that comes in the Book of Allāh and the Sunnah of His Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Their complete faith in everything that occurs in the Book and the Sunnah, and it is not permissible to leave anything from it. Rather it is obligatory upon every Muslim to have Iman and affirm everything that comes in the Book of Allāh and the Sunnah of His Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Thus, they believe in all the texts that contain the information about Allāh and His Names and Attributes, His Prophets, the Day of Judgment, and the divine decree. They believe in this in a general sense and in detail. They have a general belief in everything Allāh (تَبَارَكَ وَتَعَالَىٰ) has informed them of. They have detailed belief in what has been relayed to them from His knowledge concerning that in the Book of Allāh and the Sunnah of His Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ ﴾

"The believers are only those who have believed in Allāh and His Messenger and then do not doubt." [*Soorah Al-Hujurāt* 49:15]

Their condition with all the texts of the Book and the Sunnah is that they accept all of it, and they believe in all of it. Their condition is as some of the Salaf have said:

مِنَ اللهِ الرِّسَالَةُ ، وَعَلَى الرَّسُولِ الْبَلَاغُ ، وَعَلَيْنَا التَّسْلِيمُ .

"The message is from Allāh, the Messenger is responsible for conveying it, and it is upon us to submit to it."

Whoever holds firm to the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and relies and depends on both of them, then by the permission of Allāh (تَبَارَكَ وَتَعَالَىٰ) will be firm, safe, upright, and far from deviance.

Shaykhul Islam Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said:

> **"The total criterion between the truth and falsehood, guidance and misguidance, direction and stray, the path of happiness and safety and the road to misery and destruction, is to deem what Allāh sent His Messengers with and what He sent down in the Books as the truth and everything else from man's speech must be weighed against this. That which agrees with it is the truth, and whatever opposes it is falsehood. If one does not know if it agrees with the truth or opposes it due to the speech being general and the intent is unknown; or it is possible that the intent is understood yet it is unknown whether the Messengers affirmed it or not then one should refrain and only speak with certain knowledge. Thus, knowledge is what is based upon proofs and the benefit is what the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) brought."[1]**

This is a summary of the methodology of Ahlus Sunnah wa Jamah concerning this great affair. They rely on the Book and the Sunnah, and due to this

[1] Majmoo fataawa 136-135/13

reliance they obtain safety and firmness. As Shaykhul Islam (رَحِمَهُ ٱللَّهُ) said:

> **"Whoever detaches from the proofs goes astray, and there is no evidence except what the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came with."** [2]

Ibn Abi Al 'Iza said in his explanation of Al Aqeedah Al Wasitiyah:

> **"How can one hope to arrive at the knowledge of the foundation without that which the Messenger(صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) came with?"**[3]

Meaning this is impossible, and it will not occur. Therefore their reliance on what was mentioned in the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Their dependancy on this was an excellent reason for the firmness of their Aqeedah. No one from Ahlus Sunnah wa Jamah sprouting an Aqeedah from himself, or came with a belief or religion from his opinion, desires, or thoughts. Those who do this are from the people of desires. For this reason, they lose

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[2] Key to the abode of happiness by Ibn Al Qayyim
[3] Explanation of Al Aqeedah Al Wasitiyah page 18

their firmness, they change, and this will be mentioned.

As for Ahlus Sunnah wa Jamah, none of them invented anything of the Aqeedah from themselves. Rather all of them relied on and depended on the Book of Allāh and the Sunnah of His Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Here I will mention an excellent statement from Shaykhul Islam Ibn Taymiyyah concerning this, he said:

> **"There is no Aqeedah for me nor anyone greater than me[4]; rather the Aqeedah is taken from Allāh (تَبَارَكَ وَتَعَالَىٰ) and His Messenger صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and what the Salaf of this Ummah have agreed upon. It is taken from the Book of Allāh, and from the narrations of Al-Bukhari and Muslim and other than them from the known narrations, and what has been authenticated from the Salaf of this Ummah."**

He also said (رَحِمَهُ ٱللَّهُ):

[4] Meaning: It is not for me to bring about a belief from myself, or from my choice. And it is also not from anyone greater than me such as Imam Ahmad, Shafi'i, Malik, and others from the Imams of this religion. None of us has the right to bring about an Aqeedah from himself.

"The Aqeedah of Shafi'i may Allāh be pleased with him, and the Aqeedah of the Salaf of Islam, such as Malik, At Thawri, Al Awzai, Ibn Al-Mubarak, Ahmad ibn Hanbal, and Ishaq ibn Raahiwayn, it is the Aqeedah of the scholars who are followed such as Al Fudayl ibn Iyad and Abu Sulayman Ad Darani and Sahl ibn Abdullah At Tastari and others. It is not from these scholars or other than them to deviate from the foundations of the religion. Likewise, Abu Haneefah (رَحِمَهُ ٱللَّهُ), the Aqeedah affirmed with him in Tawheed and the divine decree and the like, coincides with the Aqeedah of these scholars. Their Aqeedah is that of the companions and those who followed them in goodness, and it is what is stated in the Book and the Sunnah."[5]

Thus, this is the first principle of the first point for the reasons for the Aqeedah to be firm in the souls of its people. Relying on the Book and the Sunnah and there is no way to be firm, safe, and upright without relying on them.

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[5] Majmoo fataawa 257/5

THE 2ND POINT

Second: The belief of the Salaf—may Allāh have mercy on them—is that the Book and the Sunnah contain the right belief. There is no deficiency in them from any standpoint. The belief is the truth and completely clarified in the Book of Allāh and the Sunnah of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ). As Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

> **"This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." [*Soorah Al-Mā'idah* 5:3]**

'I have perfected your religion' meaning the Aqeedah, worship, and methodology.

The Book and the Sunnah clarify everything the people need from that which is connected to the Aqeedah, worship, interactions, manners and methodology. It is as it has been mentioned in the authentic Hadith of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) he said:

إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرِ مَا يَعْلَمُهُ لَهُمْ ، وَ يُنْذِرُهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ .

"Verily there was never a Prophet before me except that it was his duty to guide his followers to what he knew was good for them and warn them against what he knew was bad for them." [*Sahih Muslim* 1844]

Ahlus Sunnah wa Jamah believes with complete belief and absolute certainty that their religion is belief, worship, and methodology which is clarified in the Quran and the Sunnah with perfect clarity. They adhere with complete adherence and trust with complete trust upon what has come in the Book of Allāh and the Sunnah of His Prophet (ﷺ). They have no need to return to other than what appears in the Book of Allāh and the Sunnah of His Prophet (ﷺ) in this matter. They affirm with complete affirmation the Book of Allāh and the Sunnah of His Prophet (ﷺ). Thus, they actualize safety completely.

Shaykul Islam Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said:

"The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) clarified all of the religion, the foundational matters, and the subsidiary matters, the inside, and the apparent concerns, knowledge and action. Verily this principle is the foundation principle of knowledge and faith. Each time the person has greater adherence to this principle he is more deserving to the truth, knowledge, and action."[6]

The intent of this principle is to have complete reliance and total dependence on the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), because the religion is completely clarified in both of them, in Aqeedah, worship, and methodology.

In them, the subtle matter are explained, matter connected with manners, such as the manners of relieving oneself, and the manners of purification and the manners related to that. Thus, it is possible that these subtle matters are clarified while the Aqeedah is left unclarified?!

This is impossible as Imam Malik ibn Anas the Imam of Darul Hijra, (رَحِمَهُ ٱللَّهُ) said:

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[6] Majmoo fataawa 100/19

> **"It is impossible that the Prophet (ﷺ) clarified to the Ummah everything even bowel movements, but he did not clarify to them Tawheed."**

Thus the Quran and the Sunnah contains all good, guidance, and complete direction in the Aqeedah, worship, interactions, and manners. So a portion of the person's safety and uprightness is according to their portion of dependence on the Book of Allāh and the Sunnah of His Prophet (ﷺ). As Malik (رَحِمَهُ ٱللَّهُ) said:

السُّنَّةُ سَفِينَةُ نُوحٍ ، مَنْ رَكِبَهَا نَجَا وَ مَنْ تَرَكَهَا غَرَقَ .

> **"The Sunnah is like the Ark of Nuh, Whoever embarks upon it is saved and whoever leaves it is drowned."**

THE 3RD POINT

Third: From the reasons to affirm the Aqeedah in the souls of its people: Ahlus Sunnah is based on what has been previously mentioned. It is established in their souls and while differing they do not rely upon anything or return to anything except the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). So they know with particular knowledge that differing and the like is not solved, and the problems are not removed except by relying upon the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). As Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said:

﴿ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩ ﴾

"And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe

in Allāh and the Last Day. That is the best [way] and best in result." [*Soorah An-Nisā* 4:59]

And there is no doubt that the person like this who entrust the affairs the people differ in, to the Book of his Lord and the Sunnah of his Prophet (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ), and then he will be firm and safe without wavering. Thus, they always entrust the affairs the people differ in, to the Book of Allāh and the Sunnah of His Prophet (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ). It is known and established that every differing that occurs among the people, they will find no solution except by relying on the Book of Allāh and the Sunnah of His Prophet (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) because the opinions vary and the intellects differ, and the viewpoints are divergent. Thus, there is no solution to remove the differing except by returning everything with a truthful praiseworthy return to the Book of Allāh and the Sunnah of His Prophet (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ).

Thus, this is an excellent reason for the people of the truth to be firm upon the truth.

THE 4TH POINT

Fourth: The natural state of man (Fitrah). The Fitrah is a blessing from Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) and a favor from Him upon His slaves. Allāh favors His slaves and favors them by creating all of them upon the Fitrah. As the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

كُـلُّ مَـوْلُـودٍ يُـولَـدُ عَـلَـى الْـفِـطْـرَةِ فَـأَبَـوَاهُ يُـهَـوِّدَانِـهِ أَوْ يُـنَـصِّـرَانِـهِ أَوْ يُـمَـجِّـسَـانِـهِ .

> **"Every child is born in a state of Fitrah (the natural state of man, i.e., Islam); then his parents make him into a Jew or a Christian or a Magian." [*Al-Bukhari* 1385]**

Thus Allāh created mankind upon the Fitrah, and Ahlus Sunnah remained upon the sound Fitrah and they did not change. Allāh preserved them from change, alteration and deviation. While the rest of the people contaminated their Fitrah, and they deviated, some an enormous amount and some to a lesser amount.

In the Hadith Qudsi Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) said:

إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمُ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَ حَرَّمَتْ عَلَيْهِمْ مَا أَحْلَلْتُ لَهُمْ

"I created my slaves as pure monotheists (haneefs), then the devils came to them and diverted them from their religion and forbade them that which I had permitted to them." [*Muslim* 236]

In the Noble Quran Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said:

﴿ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ ﴾

"And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided." [*Soorah Az-Zukhruf* 43:37]

Thus Shaytan and his troops avert the people and change their Fitrah.

Therefore, it is from the reason for the firmness that the individual strives to preserve the soundness of his Fitrah.

﴿ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ۝٣٠ ﴾

"Allāh's Fitrah (i.e. Allāh's Islamic Monotheism), with which He has created mankind. No change let there be in the creation of Allāh, which is the straight religion, but most men know not." [*Soorah Ar-Rūm* 30:30]

The soundness of the Fitrah is connected to the soundness of the source. Thus, if the person of sound Fitrah relies on the Book of His Lord and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ); then his Fitrah will not alter. If his Fitrah submits to the lowly desires and corrupted doubts and deviated opinions and the likes, then his Fitrah will deviate.

THE 5TH POINT

Fifth: Sound intellect: Ahlus Sunnah wa Jamah are the best of the people in terms of understanding, and the most sound in terms of viewpoints and thoughts; and their intellects are superior. The do not have extremism nor neglect as is found in other than them from the people of desires and innovation. Ahlus Sunnah does not have extremism in their intellects.

As it is clearly seen in the leader of rhetoric and the philosophers and those wrapped up with them and those who traverse upon their methodology from those who deviate away from the Book and the Sunnah.

They rely wholly on their intellects, thoughts, and opinions. Whoever believes their understanding is correct then he will rely on it. So he will reject whatever opposes it even if it is a statement of Allāh or the Messenger of Allāh (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) because the consideration is given to what he arrives at by way of his intellect and opinions.

It is known that the intellects of the people are not all the same. Consequently when the intellect is relied upon by different categories of people, this is the

reason for great differing, many opinions, and methodologies because the understandings differ. As some of the Salaf said:

لَوْ كَانَتِ الْأَهْوَاءُ هَوَى وَاحِداً لَقِيلَ إِنَّهُ الْحَقُّ ، وَ لَكِنَّهَا أَهْوَاءُ .

"If all the desires were one, it would have been said desires are the truth, but there are many desires."

Likewise we say:

لَوْ كَانَتِ الْعُقُولُ عَقَلاً وَاحِداً لَقِيلَ إِنَّهُ الْحَقُّ ، وَ لَكِنَّهَا عُقُولٌ مُخْتَلِفَةٌ .

"If the intellects were one if would have been told it is the truth, but the minds are different.

These individuals put their minds before what was brought by the Messenger (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ), and they make their main support the understanding. Thus, they relied upon it. One of the Salaf said that this necessitates that the one who follows his understanding says:

أَشْـهَـدُ أَنَّ عَـقَـلِـي رَسُـولُ الله ، بَـدَلاً مِـنْ أَنْ يَـقُـولَ أَشْـهَـدُ أَنَّ مُـحَـمَّـداً رَسُـولُ الله صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـم .

"I bear witness that my intellect is the Messenger of Allāh." instead of him saying, "I testify that Muhammad is the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."

Because according to this person the intellect is what is relied on.

This area is where the people deviate by way of the intellect, and it is extremism in the intellect and elevating it above its position. So there is another area of deviation in the intellect and it is neglect that is prevalent in the misguided Sufis and their ignorant ones, those who deviate in their intellects. Then they enter in the name of Sufism into affairs called enticement, mysticism or insanity.

Thus, they fall into evil acts of deviation that are not accepted by the sound intellect; rather all it is despised by all the people. They fall into these matters because they totally give into the intellect.

THE 5TH POINT

Ahlus Sunnah (may Allāh have mercy on them) are in the middle balanced course. They do not place the understanding beyond its rightful position nor do they deviate in it. Rather they put the understanding within its proper boundaries and limits.

Just as the hearing of a person has definite limits that it cannot go beyond, and likewise his seeing and all of his faculties; the intellect also has limits.

The intellect has a specific limit so whoever tries to take his understanding beyond this limit will go astray as most of the people have done.

For this reason, the intellects of Ahlus Sunnah are correct and safe from deviance because they know its precise limits, and they are not negligent of it.

﴿ إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ
وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ١٩٠ ﴾

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." [*Soorah 'Āli `Imrān* 3:190]

Thus, they are the people of correct understanding and superior intellects. They placed their intellects in its proper limits and its precise position, without extremism or neglect or increase or decrease. Therefore, this is a great affair from the reason for the person being firm upon the truth.

THE 6TH POINT

Sixth: from the reason for the Aqeedah to be firm and safe in the souls the souls of Ahlus Sunnah are at ease with this Aqeedah to the highest extent. All of them feel comfort in their hearts, and ease and happiness in their souls. Rather they have joy and delight with this true Aqeedah, which Allāh has favored them with and is something the people of desires do not find, nor will they ever find it. Allāh (تَبَارَكَ وَتَعَالَى) said:

﴿ ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ﴾

Those who believe (in the Oneness of Allāh - Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, Verily, in the remembrance of Allāh do hearts find rest. [*Soorah Ar-Ra`d* 13:28]

They have complete tranquility in their souls, and great ease due to this great Aqeedah, which they received from the Book of their Lord and the Sunnah of their Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). For this reason, Ibn Al

Qayyim (may Allāh have mercy on him) said in his book 'As Sawaiq Al Mursilah':

سُكُونُ الْقَلْبِ إِلَى شَيْءٍ وَ وُثُوقُهُ بِهِ، وَ هَذَا لَا يَكُونُ إِلَّا مَعَ الْيَقِينِ ، بَلْ هُوَ الْيَقِينُ بِعَيْنِهِ ، وَ لِهَذَا تَجِدُ قُلُوبَ أَصْحَابِ الْأَدِلَّةِ السَّمْعِيَّةِ - يَعْنِي أَهْلُ السُّنَّةِ - مُطْمَئِنَّةً بِالْإِيمَانِ بِاللهِ وَ أَسْمَائِهِ وَ صِفَاتِهِ وَ أَفْعَالِهِ وَ مَلَائِكَتِهِ وَ الْيَوْمِ الْآخِرِ ، لَا يَضْطَرِبُونَ فِي ذَلِكَ ، وَ لَا يَتَنَازَعُونَ فِيهِ .

"The ease of the heart and its faith in something will not occur except with certainty, rather it is absolute certainty. For this reason you find the hearts of the people who have proofs—meaning Ahlus Sunnah—having tranquility in belief of Allāh and His Names and Attributes and His Actions, His angels, and the Day of Judgment. They do not have any turmoil in that nor do they dispute about it."

Shaykhul Islam Ibn Taymiyyah (may Allāh have mercy on him) said:

وَ أَمَّا أَهْلُ السُّنَّةِ وَ الْحَدِيثِ فَمَا يُعْلَمُ أَحَدٌ مِنْ عُلَمَائِهِمْ وَ لَا صَالِح عَامَّتِهِمْ رَجَعَ قَطُّ عَنْ قَوْلِهِ وَاعْتِقَادِهِ ، بَلْ هُمْ أَعْظَمُ النَّاسِ صَبْراً عَلَى ذَلِكَ ، وَ إِنِ امْتُحِنُوا بِأَنْوَاعِ الْمِحَنِ ، وَ فُتِنُوا بِأَنْوَاعِ الْفِتَنِ ، وَ هَذِهِ حَالُ الْأَنْبِيَاءِ وَ أَتْبَاعِهِمْ مِنَ الْمُتَقَدِّمِينَ .

"As for Ahlus Sunnah wa Hadith, it is not known that any of their scholars or the righteous from among their commoners has ever retracted their statement or belief. Rather they are the most patient people upon that, even if they are tested with various trials and put through various tribulation. This is the situation of the Prophets and those who followed them from the Salaf."[7]

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[7] Majmoo fataawa 50/4

Abdul Haqq Al Ishbali (may Allāh have mercy on him) said:

وَاعْلَمْ أَنَّ سُوءَ الْخَاتِمَةِ أَعَاذَنَا اللهُ تَعَالَى مِنْهَا لَا تَكُونُ لِمَنْ اسْتَقَامَ ظَاهِرُهُ وَ صَلُحَ بَاطِنُهُ ، مَا سُمِعَ بِهَذَا ، وَ لَا عُلِمَ بِهِ وَ للهِ الْحَمْدُ ، وَ إِنَّمَا تَكُونُ لِمَنْ لَهُ فَسَادٌ فِي الْعَقْدِ ، أَوْ إِصْرَارٍ عَلَى الْكَبَائِرِ ، وَ إِقْدَامٍ عَلَى الْعَظَائِمِ .

"Know that an evil ending and we seek refuge with Allāh from it—does not happen to the one who is upright on the outside and rectified on the inside. This type of ending is unheard of and not known, and all praises belong to Allāh. This type of ending occurs only to the one who has a corrupted Aqeedah or persists upon the major sins and is audacious towards the great matters."[8]

These are from the excellent reasons that lead to firmness upon the truth, and tranquility upon the truth in their souls and ease of their hearts, and complete

[8] This was narrated by Ibn Al Qayyim in Al Jawab Al Kaafi

comfort. So why do they turn away from it and seek other than it while this will bring them comfort and complete ease?

THE 7TH POINT

Seventh: from the reasons of their firmness upon the true Aqeedah their attachment to the understanding of the Salaf Salih, the companions and those who followed them in goodness. They are with the ancient affair. They rely on understanding the text and knowing the evidences according to what came from the companions and those who follow them in goodness because some understandings could deviate and go astray. But whoever takes the religion with firmness from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) directly; having a pure heart and sound intellect, a good desire and truthfulness; the person like this is worthy of knowledge, safety, and wisdom. For this reason, Ahlus Sunnah firmly adheres to the understanding of the companions for the text and evidences. As Sijzi (may Allāh have mercy on him) said in the book 'A refutation upon those who deny the letters and the voice' as he was describing Ahlus Sunnah:

هُمُ الثَّابِتُونَ عَلَى اعْتِقَادِ مَا نَقَلَهُ إِلَيْهِمْ السَّلَفُ الصَّالِحُ رَحِمَهُمُ اللهُ عَنِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ، أَوْ عَنْ أَصْحَابِهِ رَضِيَ اللهُ عَنْهُمْ

فِيمَا لَمْ يَثْبُتْ فِيهِ نَصٌّ فِي الْكِتَابِ وَ لَا عَنِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ؛ لِأَنَّهُمْ رَضِيَ اللهُ عَنْهُمْ أَئِمَّةٌ ، وَ قَدْ أُمِرْنَا بِاقْتِدَاءِ آثَارِهِمْ وَاتِّبَاعِ سُنَّتِهِمْ ، وَ هَذَا أَظْهَرُ مِنْ أَنْ يُحْتَاجَ فِيهِ إِلَى إِقَامَةِ بُرْهَانٍ ، وَ الْأَخْذُ بِالسُّنَّةِ وَاعْتِقَادِهَا مِمَّا لَا مِرْيَةَ فِي وُجُوبِهِ .

"They are firm the Aqeedah transmitted to them from the Salaf Salih—may Allāh have mercy on them—from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) or his companions (may Allāh be pleased with them) in that which there is no authentic text for from the Book or the Sunnah."

"This is because Allāh made the Ummah pleased with them, and He commanded us to emulate their example and to follow their Sunnah. So this is too evident to require any supporting proof, and belief in this is from those things which there is no debating in its obligatory matters."

Shaykhul Islam Ibn Taymiyyah (may Allāh have mercy on him) said:

وَ لَا تَجِدُ إِمَاماً فِي الْعِلْمِ وَ الدِّينِ ، كَمَالِكٍ وَ الْأَوْزَاعِي وَ الثَّوْرِي وَ أَبِي حَنِيفَةَ وَ الشَّافِعِي وَ أَحْمَدَ بْنِ حَنْبَلٍ وَ إِسْحَاقَ بْنِ رَاهويه ، وَ مِثْل الْفُضَيْلِ وَ أَبِي سُلَيْمَانَ وَ مَعْرُوف الْكَرخِي وَ أَمْثَالُهُمْ ، إِلَّا وَ هُمْ مُصَرِّحُونَ بِأَنَّ أَفْضَلَ عِلْمِهِمْ مَا كَانُوا فِيهِ مُقْتَدِينَ بِعِلْمِ الصَّحَابَةِ، وَ أَفْضَلَ عَمَلِهِمْ مَا كَانُوا فِيهِ مُقْتَدِينَ بِعَمَلِ الصَّحَابَةِ ، وَ هُمْ يَرَوْنَ أَنَّ الصَّحَابَةَ فَوْقَهُمْ فِي جَمِيعِ أَبْوَابِ الْفَضَائِلِ وَ الْمَنَاقِبِ .

"You will not find an Imam in knowledge or religion, such as Malik, Al Awzai, At Thawri, Abu Haneefah, Shafi'i, Ahmad ibn Hanbal, and Ishaq ibn Raahiwayn, and the likes of Al Fudayl and Abu Sulayman and M'aroof Al Karkhi and their likes; except that he proclaimed that the best of their knowledge is

that which follows the knowledge of the companions. They viewed the companions as above them in every facet of virtues and merits."[9]

Al Ajurry (may Allāh have mercy on him) said in his book 'As Shareeah':

عَلَامَةُ مَنْ أَرَادَ اللهُ عَزَّ وَ جَلَّ بِهِ خَيْراً سُلُوك هَذِهِ الطَّرِيق ، كِتَابُ اللهِ عَزَّ وَ جَلَّ وَ سُنَن رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَ سُنَن أَصْحَابِهِ رَضِيَ اللهُ عَنْهُمْ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمْ، وَ مَا كَانَ عَلَيْهِ أَئِمَةُ الْمُسْلِمِينَ فِي كُلِّ بَلَدٍ ، إِلَى آخِرِ مَا كَانَ مِنَ الْعُلَمَاءِ ؛ مِثْلُ الْأَوْزَاعِي وَ سُفْيَان الثَّوْرِي وَ مَالِك بْن أَنس وَ الشَّافِعِي وَ أَحْمَد بْن حَنْبَل وَ الْقَاسِم بْن سَلَّام

[9] The explanation of the Aqeedah of Al Asfahani

، وَ مَنْ كَانَ عَلَى مِثْلِ طَرِيقَتِهِمْ ، وَ مجَانبة كُلِّ مَذْهَبٍ لَا يَذْهَبُ إِلَيْهِ هَؤُلَاءِ الْعُلَمَاءُ .

"The sign of the one whom Allāh (سُبْحَانَهُ وَتَعَالَىٰ) wants good for is they adhere to this path, the Book of Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and the Sunnah of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) , and the Sunnah of the companions may Allāh be pleased with them, and those who follow them in goodness that which the Imams of the Muslims were upon in every land, such as Al Awzai, Sufyan At Thawri, Malik ibn Anas, Shafi'i, Ahmad ibn Hanbal, Al-Qasim ibn Salam, and those who were upon their paths, distant from every Madhab which these scholars do not go towards."

Ibn Qatadah (may Allāh have mercy on him) said a beautiful statement concerning this:

وَ لَوْ أَرَدْنَا - رَحِمَكَ اللهُ - أَنْ نَنْتَقِلَ عَنْ أَصْحَابِ الْحَدِيثِ، وَ نَرْغَبَ عَنْهُمْ إِلَى أَصْحَابِ الْكَلَامِ ، وَ نَرْغَبُ فِيهِمْ ؛ لَخَرَجْنَا مِنْ اجْتِمَاعٍ إِلَى

تَـشَـتُّـتٍ ، وَ عَـنْ نِـظَـامٍ إِلَـى تَـفَـرُّقٍ ، وَ عَـنْ أُنْـسٍ إِلَـى
وَحْـشَـةٍ ، وَ عَـنْ اتِّـفَـاقٍ إِلَـى اخْـتِـلَافٍ .

"If we want—may Allāh have mercy on you—to narrated a hadith from the companions and we turn away from them to the people of rhetoric and we desire them, then we would have surely left from unity to division, from order to confusion, from inclusion to isolation and from agreement to differing."[10]

This statement clarifies that it is not possible to be firm except by complete attachment to the understanding of the Salaf Salih, may Allāh have mercy on them. Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ
جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ ﴾

"And whoever contradicts and opposes the Messenger (Muhammad) after the right path

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[10] Various interpretation of Hadith

has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination." [*Soorah An-Nisā* 4:115]

THE 8TH POINT

Eighth: from the reasons for their firmness upon the truth and uprightness upon it: Their taking the middle course and being balance. Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا ﴾

"And thus we have made you a balanced community." [*Soorah Al-Baqarah* 2:143]

Meaning: impartial witnesses. Thus, they are fair not extreme nor negligent, not excessive nor careless, without increase or decrease. Their middle course is what adheres them to the truth, uprightness and firmness upon it. They avoid the deviant paths, whether these paths lead towards extremism or negligence. The truth balance them and they are upright and firm upon it by Allāh giving them firmness. Thus, this is an excellent reason from the reasons of firmness. The best affairs are the balanced affairs, not extremism or neglect. The more the person is balanced, the more they are deserving of the truth.

Ali ibn Abi Talib (may Allāh be pleased with him) said:

إِنَّ دِينَ اللهِ بَيْنَ الْغَالِي وَ الْمُقَصِّرِ ، فَعَلَيْكُمْ بِالنُّمْرُقَةِ الْوَسَطَى ؛ فَإِنَّ بِهَا يَحْلِقُ الْمُقَصِّرُ ، وَ إِلَيْهَا يَرْجِعُ الْغَالِي .

"Verily the religion of Allāh is between extremism and neglect. Thus, it is upon you to take the middle course because in by doing so negligence is removed, and extremism eliminated."

The middle course will never be anything other than adhering to the truth without increases or decreases. Whoever is like this, then he is more deserving of the truth, and farthest from deviance, and more deserving of firmness and safety. For this reason the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا

"And always adopt a middle, moderate, regular course whereby you will reach your target." [*Sahih al-Bukhari* 6463]

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

عَلَيْكُمْ هَدِياً قَاصِداً فَإِنَّهُ مَنْ يُشَادَّ الدِّينَ يَغْلِبُهُ

"Upon you is the moderate middle course, because verily no one exaggerates in the religion except that it overtakes him." [*Ahmad* 350,371/5]

Ibn Al Qayyim (may Allāh have mercy on him) said:

فَدِينُ اللهِ بَيْنَ الْغَالِي فِيهِ وَ الْجَافِي عَنْهُ ، وَ خَيْرُ النَّاسِ النَّمَطُ الْأَوْسَطُ ، الَّذِينَ ارْتَفَعُوا عَنْ تَقْصِيرِ الْمُفَرِّطِينَ ، وَ لَمْ يَلْحَقُوا بِغُلُوِّ الْمُعْتَدِينَ ، وَ قَدْ جَعَلَ اللهُ سُبْحَانَهُ هَذِهِ الْأُمَّةَ وَسَطاً ، وَ هِيَ الْخِيَارُ الْعَدلُ ، لِتَوَسُّطِهَا بَيْنَ الطَّرَفَيْنِ الْمَذْمُومَيْنِ ، وَ الْعَدْلُ هُوَ الْوَسَطُ بَيْنَ طَرَفَيْ الْجُورِ وَ التَّفْرِيطِ ، وَ الْآفَاتُ إِنَّمَا تَتَطَرَّقُ إِلَى الْأَطْرَافِ وَ الْأَوْسَاطِ محمية بِأَطْرَافِهَا فَخِيَارُ الْأُمُورِ أَوْسَاطُهَا .

"The religion of Allāh is between extremism and neglect and the best of the people are those upon the middle course, those who are above the neglect of the heedless, and the extremism of those who go beyond the bounds. Allāh made this Ummah upon the middle course, and it is goodness and balance in contrast to those who are blameworthy. Justice is the middle course between the two extremes, neglect, and extremism."

THE 9TH POINT

Ninth: from the reason for firmness upon the truth and safety from deviation and alteration: Not putting their intellect or desires above what comes in the Book and the Sunnah. We have previously mentioned this affair from a standpoint. Here we will mention some speech of Al Muthafir As Sama'ni, narrated from At Taymi in his book 'Al Hujah', Ibn Al Qayyim in his book 'As Sawaiq' and it is tremendously strong speech surrounding this topic. As Sama'ni said:

وَ كَانَ السَّبَبُ فِي اتِّفَاقِ أَهْلِ الْحَدِيثِ أَنَّهُمْ أَخَذُوا الدِّينَ مِنَ الْكِتَابِ وَ السُّنَّةِ وَ طَرِيقِ النَّقْلِ ، فَأَوْرَثَهُمُ الاتِّفَاقُ وَ الْإِتلَافُ ، وَ أَهْلُ الْبِدَعِ أَخَذُوا الدِّينَ مِنْ عُقُولِهِمْ ، فَأَوْرَثَهُمُ التَّفَرُّقُ وَ الْاخْتِلَافُ ، فَإِنَّ النَّقَلَ وَ الرِّوَايَةَ مِنَ الثِّقَاتِ وَ الْمُتْقِنِينَ قَلَّ مَا تَخْتَلِفُ ، وَ إِنْ اخْتَلَفَتْ فِي لَفْظَةٍ أَوْ كَلِمَةٍ فَذَلِكَ الْاخْتِلَافُ لَا يَضُرُّ فِي الدِّينِ ، وَ لَا يَقْدَحُ فِيهِ ، وَ أَمَّا الْمَعْقُولَاتُ وَ

الْـخَـوَاطِـرُ وَ الْآرَاءُ فَـقَـلَّ مَـا تَـتَّـفِـقُ ، بَـلْ عَـقَـلُ كُـلِّ وَاحِـدٍ أَوْ رَأْيُـهُ وَ خَـاطِـرُهُ يُـرِي صَـاحِـبَـهُ غَـيْـرَ مَـا يَـرَى الْآخـر .

"From the reasons of unity for the Ahlus Hadith is they took the religion from the Book and the Sunnah and the path of the narrations, thus they inherited unity and unanimity; while Ahlul Bidah take the religion from their intellects thus they inherit splitting and differing. Verily narrating from the reliable narrators will lessen the differing, even if they differ in the wording or a phrase, as this differing does not harm the religion, or damage it. As for relying on the intellects and opinions, then the unity will be minimal. Rather each person with their opinion has a different opinion than the next person." [11]

Thus, this is from their reason for their firmness. They do not put their intellects, opinions, or desires before the Book of their Lord and the Sunnah of their Prophet (peace be upon them).

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[11] Mukhtasir as-Sawaiq (pg. 518)

As for Ahlul Bidah, they give preference to these matters over the Book and the Sunnah. Some of them prefer their intellects, some prefer their opinions, some prefer their desires. While others prefer stories and dreams, and some prefer the desires of their souls over what their Lord has commanded them with. The people vary in these affairs; each one of them has a methodology and a path. As for Ahlus Sunnah, they are safe from all these afflictions. They rely on the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and this is an excellent reason for their firmness.

THE 10TH POINT

Tenth: A real connection with Allāh and secure attachment to Him, and reliance upon Him. This is an affair that I was alluding to in the introduction because the success is in the Hand of Allāh (تَبَارَكَ وَتَعَالَىٰ). Thus they have a real connection with Allāh and firm reliance upon Him, and they ask of Him, seek refuge in Him, supplicate to Him, request firmness from Him, following their Prophet in that, (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Moreover, it was from the supplications of the Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَ السَّدَادَ

"O Allāh, I beg of You for righteousness and adhering to the straight path." [*Sahih Muslim* 2725]

He would say in his Dua'a:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى ، وَ التُّقَى ، وَ الْعَفَافَ وَ الْغِنَى

"O, Allāh! I beseech You for guidance, piety, chastity, and contentment." [*Riyadh as-Saliheen* 1468]

He would say in his Du'aa:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا ، وَ زَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّهَا ، أَنْتَ وَلِيُّهَا وَ مَوْلَاهَا .

"O, Allāh! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend." [*Riyadh as-Saliheen* 1479]

He would say in his Du'aa:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَ أَصْلِحْ لِي دُنْيَاي الَّتِي فِيهَا مَعَاشِي ، وَ أَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

"O Allāh, rectify my religion for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my destination to which I have to return and make my life prone to perform all types of good, and make death a comfort for me from every evil." [*Riyadh as-Saliheen* 1472]

He would say in his supplication:

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَ الْأَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"O Allāh, Lord of Jibril, Mikael, and Israfil. The Creator of the heavens and the earth, the One Who knows the unseen and the seen; You decides amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom

You will to the Straight Path." [*Sahih Muslim* 770]

He would say in his Du'aa:

اللَّهُمَّ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ ، وَ عَلَيْكَ تَوَكَّلْتُ ، وَ إِلَيْكَ أَنَبْتُ ، وَ بِكَ خَاصَمْتُ . اللَّهُمَّ أَعُوذُ بِعِزَّتِكَ ، لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي ، أَنْتَ الْحَيّ الَّذِي لَا تَمُوتُ ، وَ الْجِنُّ وَ الْإِنْسُ يَمُوتُونَ

"O, Allāh! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allāh, I seek refuge with You through Your Power; there is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever-Living, the One Who sustains and protects all that exists; the One, Who never dies, whereas human beings and jinn will all die." [*Al- Bukhari and Muslim*]

He would say in his Du'aa:

اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

"O, Allāh! O Controller of the hearts! Make my heart steadfast in Your religion." [*Riyadh as-Saliheen* 1489]

He would say in his Du'aa:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ

"O Allāh, guide me among those whom You have guided." [*Sunan an-Nasaa'ii* 1745]

He would say in his Du'aa:

اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

"O Allāh, beautify us with the adornment of faith and make us among those who guide and are rightly guided." [*Sunan an-Nasaa'ii* 1305]

So those who followed him (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) adhere to his methodology, and they connect themselves to Allāh

(تَبَارَكَ وَتَعَالَىٰ) at all times. They ask Him for firmness, correctness of actions, assistance, and success. For this reason, Allāh granted them success and aided them, rectified them, protected them, and watched over them with His protection and the success is in His Hand alone. Then this connection they have with Allāh (تَبَارَكَ وَتَعَالَىٰ) inherited them goodness in worship and uprightness in methodology and manners. For this reason, it is from the benefits of the praiseworthy Aqeedah and its significant effects that it reflects the actions of the person, their robust methodology, status, and purity; And this is from the blessing of having the correct Aqeedah and from it are remarkable benefits.

As for the deviant Aqeedah, it has misfortune upon the person. Thus, evil Aqeedah is followed by evil actions and evil methodology, And this is from the bad fortune of evil Aqeedah and those that follow it.

Especially the leaders of falsehood and the callers to misguidance; you will undoubtedly find this amongst them. You will not find them giving concern to worship and taking care to preserve it. You will also not find them will clearness in their manners, even if they have something from this. That which is present among Ahlus Sunnah is greater.

What has been outlined is from the effects of uprightness upon the Aqeedah and attachment to Allāh (تَبَارَكَ وَتَعَالَىٰ).

THE 11TH POINT

Eleventh: Their complete certainty with this Aqeedah that they are established upon, and their distance from exposing it to argumentation and dispute. This is an affair that is of the utmost importance for firmness upon this true Aqeedah. That is for the person to be sure upon it. Ahlus Sunnah wa Jamah have complete certainty and complete trust in what they are upon of the religion and Aqeedah. So for this reason they have no need—as other than them do—to expose what they are upon of opinions of men and their intellects which is in contrast to the person of desires and innovation. You will find them going between the people asking them, and seeking direction for what they are upon because they are in doubt, and they are not certain and comfortable.

As for the person of the Sunnah, he is with complete certainty. They do not accept argumentation or debate in their Aqeedah. They have the utmost certainty and the utmost tranquility because they are connected to the Book of their Lord and the Sunnah of their Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). The Book of Allāh in which no falsehood can come in front of it nor behind it, and the Sunnah of His Prophet, the one who did not speak of his own

desire. Thus, they are at complete ease and certain with the Aqeedah they are upon thus they do not need to expose it to argumentation or debate. Rather they remain upon their Aqeedah at one pace upon one path from the beginning of the affair until the end; they do not waver, wandering about or have misgivings.

As for the people of falsehood, their situation is different. Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ٥٨ ﴾

> **"They did not present the comparison except for [mere] argument. However, [in fact], they are a people prone to dispute."** [*Soorah Az-Zukhruf* 43:58]

Thus you find them in a state of unrest exposing what they believe in from the opinions of men and their intellects, and they waver a lot in the religion.

Here I will narrate a statement containing an excellent narration for the Salaf, may Allāh have mercy on them. Hudaifah said to Abu Masood:

إِنَّ الضَّلَالَةَ حَقَّ الضَّلَالَةِ أَنْ تَعْرِفَ مَا كُنْتَ تُنْكِرُ ، وَ أَنْ تُنْكِرَ مَا كُنْتَ تَعْرِفُ ، وَ إِيَّاكَ وَ التَّلَوُّنَ فِي دِينِ اللهِ تَعَالَى ، فَإِنَّ دِينَ اللهِ وَاحِدٌ .

"Verily misguidance, in the truest sense of misguidance is to approve what you used to disapprove and to disprove what you used to approve. So beware of inconsistency in the religion of Allāh (سُبْحَانَهُ وَتَعَالَىٰ), for verily the religion of Allāh, is one religion."[12]

Umar ibn Abdul Aziz said:

مَنْ جَعَلَ دِينَهُ غَرضاً لِلْخُصُومَاتِ أَكْثَر التَّنَقُّل

"Whoever exposes his religion to argumentation will constantly go astray."[13]

He also said:

مَنْ عَمِلَ بِغَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَر مِمَّا يُصْلِحُ ، وَ مَنْ لَمْ يَعُدَّ كَلَامَهُ مِنْ عَمَلِهِ كَثُرَتْ

[12] Al Ibanah by Ibn Batah 505/2
[13] Al Ibanah 503/2

خَطَايَاهُ ، وَ مَنْ كَثُرَتْ خُصُومَتُهُ لَمْ يَزَلْ يَتَنَقَّلُ

مِنْ دِينٍ إِلَى دِينٍ .

"Whoever acts without knowledge will corrupt more than he rectifies, and whoever does not consider his speech to be from his actions will have many mistakes, and whoever debates a lot will continue to move from religion to religion."[14]

M'an bin Essa said: Malik left from the Masjid one day while he was leaning on my hand, and he encountered a man named Abul Jawariyah, and he was affected by Irja. He said to him:

يَا أَبَا عَبْدِ اللهِ اسْمَعْ مِنِّي شَيْئاً أُكَلِّمُكَ بِهِ وَ

أُحَاجُّكَ وَ أُخْبِرُكَ بِرَأْيِي ، قَالَ : فَإِنْ غَلَبْتَنِي ؟

قَالَ : فَإِنْ غَلَبْتُكَ اتَّبَعْتَنِي ، قَالَ : فَإِنْ جَاءَ رَجُلٌ

آخرُ فَكَلَّمْنَا فَغَلَبَنَا ؟ قَالَ : نَتَّبِعُهُ ، قَالَ مَالِكٌ

[14] Al Ibanah 504/2

: يَـا عَـبْـدَ اللهِ ، بَـعَـثَ اللهُ مُـحَـمَّـداً صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ بِـدِيـنٍ وَاحِـدٍ ، وَ أَرَاكَ تَـتَـنَـقَّـلُ مِـنْ دِيـنٍ إِلَـى دِيـنٍ

"O Abu Abdullah, listen to something from me I will mention to you and debate with you over my opinion. He responded: "And what if I win they debate?" The man said: "If you win I will follow you." He responded: "And what if another man comes and defeats us both?" He said: "We will follow him." Malik said: "O Abdullah, Allāh sent Muhammad ﷺ, with one religion while your opinion moves from religion to religion."[15]

Thus, the affair became with these individuals that they move from people to people, and from opinion to opinion. This is the meaning of the previous statement of Umar ibn Abdul Aziz: 'Whoever exposes his religion to argumentation will constantly go astray.'

Malik said:

[15] Al Ibanah 508/2

كَانَ ذَلِكَ الرَّجُلُ إِذَا جَاءَهُ بَعْضُ هَؤُلَاءِ أَصْحَابِ الْأَهْوَاءِ قَالَ : أَمَّا أَنَا فَعَلَى بَيِّنَةٍ مِنْ رَبِّي ، وَ أَمَّا أَنْتَ فَشَاكٌّ ، فَاذْهَبْ إِلَى شَاكٍّ مِثْلَكَ فَخَاصِمْهُ ، قَالَ مَالِكٌ : وَ قَالَ ذَلِكَ الرَّجُلُ : يَلْبَسُونَ عَلَى أَنْفُسِهِمْ ثُمَّ يَطْلُبُونَ مَنْ يُعَرِّفُهُمْ .

"That man[16] if someone would come to him from the people of desires he would say: As for me, then I am upon clarity from my Lord, as for you, then you are in doubt, therefore, go to someone who is doubtful like you and debate with him," Malik said: They deceive themselves, and then they seek someone who will make the issue known to them."[17]

Meaning: the people of desires and doubts deceive themselves in the religion. Then they seek someone to teach them their religion and remove the doubts that befell them. Thus, they go and present the opinions and desires to the intellects of the people.

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16 He is alluding to one of the Salaf whom he does not name

17 Al Ibanah 509/2

Ishaq ibn Essa At Taba'a said:

كَـانَ مَـالِـك بْـنُ أَنـس يَـعِـيـبُ الْـجِـدَالَ فِـي الـدِّيـنِ وَ يَـقُـولُ : كُـلَّـمَـا جَـاءَنَـا رَجُـلٌ أَجْـدَل مِـنْ رَجُـلٍ أَرَدْنَـا أَنْ نَـرُدَّ مَـا جَـاءَ بِـهِ جِـبْـرِيـلُ إِلَـى الـنَّـبِـيِّ صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ .

"Malik ibn Anas used to criticize debating in the religion and he would say: "Every time a man comes to us who is better in argumentation than the next man, they want for us to reject what Jibril brought to Muhammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."[18]

Hassan Al Basri (may Allāh have mercy on him) said:

رَأْسُ مَـالِ الْـمُـؤْمِـنِ دِيـنُـهُ ، حَـيْـثُـمَـا زَالَ زَالَ دِيـنُـهُ مَـعَـهُ ، لَا يَـخْـلُـفُـهُ فِـي الـرِّحَـالِ وَ لَا يَـأْتَـمِـنُ عَـلَـيْـهِ الـرِّجَـالُ

"The most prized possession of the believer is his religion, as he goes his religion goes with

[18] Al Ibanah 508/2

him, he does not leave it when on a journey and he does not entrust it to the men."[19]

This statement is a condition of Ahlus Sunnah that none of them expose their religion and their Aqeedah to the intellects of the people, their desires, and their opinions. They only adhere to the Book of Allāh and the Sunnah of His Prophet (ﷺ), upon the light of the Salaf of this Ummah.

Dhawan said:

كَانَ الْحَسَنُ الْبَصْرِي يَنْهَى عَنِ الْخُصُومَاتِ فِي الدِّينِ ، وَ قَالَ : إِنَّمَا يُخَاصِمُ الشَّاكُّ فِي دِينِهِ .

"Hassan Al Basri used to prohibit argumentation in the religion, and he said: It is only the one who has doubt, that argues about the religion."'[20]

As for the person who does not have doubt about his religion, and then he has no reason for argumentation.

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[19] Al Ibanah 509/2
[20] Al Ibanah 519/2

Hisham ibn Hasan said:

جَاءَ رَجُلٌ إِلَى الْحَسَنِ الْبَصْرِي ، فَقَالَ : يَا أَبَا سَعِيدٍ تَعَالَ حَتَّى أُخَاصِمَكَ فِي الدِّينِ ، فَقَالَ الْحَسَنُ : أَمَّا أَنَا فَقَدْ أَبْصَرْتُ دِينِي ، فَإِنْ كُنْتَ أَضْلَلْتَ دِينَكَ فَالْتَمِسْهُ

"A man came to Hassan Al-Basri and said: "O Abu Saeed come so I can debate you in the religion." He replied: "As for me, then I know my religion if you are lost in your religion then go look for it."[21]

Meaning go and search for your religion, as for me then I am sure of my religion and comfortable with it, and I know it, so I have no need to debate and argue about it.

Ahmad ibn Sanan said:

جَاءَ أَبُو بَكْرٍ الْأَصَمَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ مَهْدِي فَقَالَ : جِئْتُ أُنَاظِرُكَ فِي الدّينِ ، فَقَالَ : إِنْ

[21] Al Ibanah 509/2

شَكَكْتَ فِي شَيْءٍ مِنْ أَمْرِ دِينِكَ فَقِفْ حَتَّى أَخْرُجَ إِلَى الصَّلَاةِ ، وَ إِلَّا فَاذْهَبْ إِلَى عَمَلِكَ ، فَمَضَى وَ لَمْ يَثْبُتْ .

"Abu Bakr Al Asam went to Abdur Rahman ibn Mahdi and said: "I came to debate you in the religion." He responded: "If you are in doubt about anything for the affair of your religion, then wait until I finish the prayer if not then go to your work." So he left and did not remain." [22]

Ahlus Sunnah are busy with their obligations, and their worship of Allāh (تَبَارَكَ وَتَعَالَى). So he said to him:

إِنْ شَكَكْتَ فِي شَيْءٍ مِنْ أَمْرِ دِينِكَ فَقِفْ حَتَّى أَخْرُجَ إِلَى الصَّلَاةِ .

"If you are in doubt about anything for the affair of your religion, then wait until I finish the prayer."

[22] Al Ibanah 538/2

Meaning, I am busy with the obedience of Allāh. I want to pray, so wait until I finish praying, as I have no business with you. If not then go to your work, and he left and he did not remain. These statements are from the beneficial words that we narrate from the book "Al Ibanah" by Ibn Batah (may Allāh have mercy on him).

It is an excellent book concerning this subject all of that which we narrate from the Salaf clarifies firmness of the religion with them, the strength of their souls, their extreme concern for it, and the absence of exposing it to argumentations and disputes, or deviated opinions is from the greatest reasons for firmness.

THE 12TH POINT

Twelfth: The belief of the Salaf that the affairs of Aqeedah include belief in Allāh, His Names and Attributes, the Last Day, and the likes are from the affairs that were brought by the Messengers, and that which is agreed upon, none of this has been abrogated or changed because the Aqeedah is not abrogated. For this reason, the statement from the Prophets is in agreement, from the first of them to the last of them. As it comes in the authentic narration from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلَّاتٍ وَ أُمَّهَاتُهُمْ شَتَّى وَ دِينُهُمْ وَاحِدٌ

"The Prophets are brothers in faith, having different mothers. Their religion is, however, one." [*Sahih Muslim* 2365]

THE 13TH POINT

Thirteenth: The Aqeedah of Ahlus Sunnah is upon clarity and far away from ambiguity, in contrast to the other Aqeedahs. You will find them having various types of uncertainty, and doubts.

As for the Aqeedah of Ahlus Sunnah wa Jamah, then it is as bright as the sun during midday. It gets its clarity from its source. Thus the person who wants to disparage the authentic sound Aqeedah extracted from the Book and the Sunnah is like the man who comes to the people in the middle of the day and says to them:

> **"I want to affirm to you that it is night, and it is not daytime."**

This statement is the example of the person who comes and wants to cause the people to doubt the correct sound Aqeedah taken from the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). The affair is as Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِي فِي ٱلصُّدُورِ ٤٦ ﴾

"Verily, it is not the eyes that grow blind, but it is the hearts that are in the breasts that grow blind." [*Soorah Al-Haj* 22:46]

THE 14TH POINT

Fourteenth: The firmness of the people of sound Aqeedah from deviation is that take lessons from the condition of the people of desires. As it was said long ago:

السَّعِيدُ مَنْ اتَّعَظَ بِغَيْرِهِ

"The fortunate person is the one who takes a lesson from someone else."

Thus the people of desires, those who abandon the Book and the Sunnah, and this inherits them deviance and turmoil and distance away from firmness. Therefore, you will not find the person of desires firm and established rather they are always and forever moving and straying here and there. I will mention here a statement from the scholars describing the people of desires.

Shaykhul Islam said:

أَهْـلُ الْـكَـلَامِ أَكْـثَـرُ الـنَّـاسِ انْـتِـقَـالاً مِـنْ قَـوْلٍ إِلَـى قَـوْلٍ ، وَ جَـزْمـاً بِـالْـقَـوْلِ فِـي مَـوْضـعٍ ، وَ جَـزْمـاً بِـنَـقِـيـضِـهِ وَ تَـكْـفِـيـر قَـائِـلِـهِ فِـي مَـوْضـعٍ آخَـر ، وَ هَـذا دَلِـيـلُ عَـدَمِ الْـيَـقِـيـنِ ؛ فَـإِنَّ الْإِيـمَـانَ كَـمَـا قَـالَ فِـيـهِ قَـيْـصـرُ لَـمَّـا سَـأَلَ أَبَـا سُـفْـيَـانَ عَـمَّـنْ أَسْـلَـمَ مَـعَ الـنَّـبِـيِّ صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ ، قَـالَ : هَـلْ يَـرْجِـعُ أَحَـدٌ مِـنْـهُـمْ عَـنْ دِيـنِـهِ سَـخَـطَـةً لَـهُ بَـعْـدَ أَنْ يَـدْخُـلَ فِـيـهِ ؟ قَـالَ : لَا ، قَـالَ : وَ كَـذَلِـكَ الْإِيـمَـانُ إِذَا خَـالَـطَ بِـشَـاشَـتِـهِ الْـقُـلُـوبِ لَا يَـسْـخَـطُـهُ أَحَـدٌ .

"The people of rhetoric are the people who go from statement to statement the most, in one instance they are sure of a particular statement, and in another case they are certain about negating the statement and declaring the one who said it to be a disbeliever. This is proof of their uncertainty. This is because Iman is as Qaysar said when he asked Abu Sufyan about those who entered into Islam with the Prophet

(ﷺ): He said: "Do any of them leave his religion hating it, after having entered it? He replied: No. He said: Likewise is Iman when it enters the sincere hearts no one hates it."[23]

Thus, this contains a warning and a lesson from the condition of the people of desires; they are not firm or stable. Rather they are always and forever straying and in confusion.

From that which describes the people of desires and clarifies the condition is the statement of Al Muthar As Samaani, he said:

وَ أَمَّا إِذَا نَظَرْتَ إِلَى أَهْلِ الْبِدَعِ رَأَيْتُهُمْ مُتَفَرِّقِينَ مُخْتَلِفِينَ ، شِيَعاً وَ أَحْزَاباً ، لَا تَكَادُ تَجِدُ اثْنَيْنِ مِنْهُمْ عَلَى طَرِيقَةٍ وَاحِدَةٍ فِي الْاعْتِقَادِ ، يُبَدِّعُ بَعْضُهُمْ بَعْضاً ، بَلْ يَرْتَقُونَ إِلَى التَّكْفِيرِ ، يُكَفِّرُ الْابْنُ أَبَاهُ ، وَ الْأَخُ أَخَاهُ ، وَ الْجَارُ جَارَهُ ، وَ

[23] Majmoo Fatawa 50/4

تَـرَاهُـمْ أَبَـداً فِـي تَـنَـازُعٍ وَ تَـبَـاغـضٍ وَاخْـتِـلَافٍ ،
تَـنْـقَـضِـي أَعْـمَـارُهُـمْ وَ لَـمْ تَـتَّـفِـقْ كَـلِـمَـاتُـهُـمْ .

"If you look at the people of innovation you will see them differing and divided into groups and sects. You are almost not going to find two of them upon one path in Aqeedah. They declare each other to be innovators. Rather the affairs elevate to takfir such that a son will declare his father to be a disbeliever, and a brother will make takfir of his brother, and a neighbor will make takfir of his neighbor. You see them always differing and hating one another and dividing, wasting their lives, and they do not achieve unity."

Shaykhul Islam Ibn Taymiyyah said in describing the people of desires:

وَ أَيْـضـاً الْـمُـخَـالِـفَـونَ لِأَهْـلِ الْـحَـدِيـثِ ، هُـمْ مَـظَـنَّـةُ
فَـسَـادِ الْأَعْـمَـالِ ، إِمَّـا عَـنْ سُـوءِ عَـقِـيدَةٍ وَ نِـفَـاقٍ ، وَ
إِمَّـا عَـنْ مَـرَضٍ فِـي الْـقَـلْـبِ وَ ضَـعْـفِ إِيـمَـانٍ ،
فَـفِـيـهِـمْ مِـنْ تَـرْكِ الْـوَاجِـبِ ، وَ اعْـتِـدَاءِ الْـحُـدُودِ ، وَ

الْاسْتِخْفَاف بِالْحُقُوقِ وَ قَسْوَة الْقُلُوبِ مَا هُوَ ظَاهِرٌ لِكُلِّ أَحَدٍ ، وَ عَامَّةُ شُيُوخِهِمْ يُرَمَوْنَ بِالْعَظَائِمِ، وَ إِنْ كَانَ فِيهِمْ مَنْ هُوَ مَعْرُوف بِزَهْدٍ وَ عِبَادَةٍ، فَفِي زهد بَعْضِ الْعَامَّةِ مِنْ أَهْلِ السُّنَّةِ وَ عِبَادَتِهِ مَا هُوَ أَرْجَحُ مِمَّا هُوَ فِيهِ ، وَ مِنَ الْمَعْلُومِ أَنَّ الْعِلْمَ أَصْلُ الْعَمَلِ ، وَ صِحَّةُ الْأُصُولِ تُوجِبُ صِحَّةُ الْفُرُوعِ .

"And also those who oppose the people of Hadith have evil actions either do to evil Aqeedah and hypocrisy or due to a sick heart and weak faith. They leave off the obligations, and exceed the bounds, and belittle the rights and obligations, they have hard hearts, and this is clear to everyone. Most of their scholars commit major sins. Even if some of them are known for abstinence and worship while the abstinence of the commoner from Ahlus Sunnah and their worship is more correct than their scholars. It is known that knowledge is the foundation of actions. The correctness of the

foundation necessitates the correctness of the branches.[24]

Ibrahim An Nakha' said:

كَانُوا يَرَوْنَ التَّلَوُّنَ فِي الدِّينِ مِنْ شَكِّ الْقُلُوبِ فِي اللهِ عَزَّ وَ جَلَّ.

"They would waiver in the religion due to doubts in the heart concerning Allāh (سُبْحَانَهُ وَتَعَالَىٰ)."

Malik ibn Anas said:

الدَّاءُ الْعُضَالُ، التَّنَقُّلُ فِي الدِّينِ

"The incurable disease is wavering in the religion."

He said:

مَا كُنْتَ لَاعِباً بِهِ ، فَلَا تَلْعَبَنَّ بِدِينِكَ

[24] Majmoo Fatawa 53/4

"If you are going to play, do not play with your religion."[25]

Thus whoever looks at the condition of the people of desires will find their situation in reality is playing with the religion, wandering about with various opinions and ideas, from these different tribes. They have no firmness or steadfastness to an extent that, someone from Ahlus Sunnah went to one of the leaders from the major scholars from the people of rhetoric who was in doubt and confusion. He asked the man (from Ahlus Sunnah) 'what do you believe?' He responded: 'I believe what the Muslims believe.' Meaning that which comes in the Book of Allāh and the Sunnah of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). He said to him, "and you are at ease with that? He replied, 'yes.' He said: As for me, by Allāh, I do not know what I believe. By Allāh, I do not know what I believe. By Allāh, I do not know what I believe.So he began to cry until his beard became wet."[26]

Because the affair became argumentations, debates and the like. Thus, the one who looks at the situation of the people of desires will find a lesson and a warning. As we have mentioned, the fortunate person

[25] Al Ibanah 506/2

[26] Taken from the explanation of Aqeedah At Tahawi

is the one who takes a lesson from others. Therefore, the person of the Sunnah praises Allāh for the Sunnah, and he asks Him for firmness upon it.

THE 15TH POINT

Fifteenth: From the reason for their firmness upon this true Aqeedah: Their unifying and not differing. As for the people of desires, then surely they divided their religion, and they are groups and sects; each sect rejoicing over what they have. Qatadah said:

لَوْ كَانَ أَمْرُ الْخَوَارِجِ هُدَى لَاجْتَمَعَ وَ لَكِنَّهُ كَانَ ضَلَالاً فَتَفَرَّقُ.

> **"If the affair of the Khawaarij were upon guidance, it would have brought about unity, but it is misguided. Therefore, it is causing division.[27]**

This can be said about all the innovators. As for Ahlus Sunnah, their statement is in agreement, and their affair is unified, and they do not have separation of differing in the religion. They are upon the straight path, they are committed to that, and they assist one another upon it, and they are patient with it.

[27] Tasfir At Tabari 178/3

Abul Muthafr As Samani said:

وَ مِمَّا يَدُلُّ عَلَى أَنَّ أَهْلَ الْحَدِيثِ عَلَى الْحَقِّ أَنَّكَ لَوْ طَالَعْتَ جَمِيعَ كُتُبِهِمْ الْمُصَنَّفَةِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا ، قَدِيمِهَا وَ حَدِيثِهَا ، وَجَدْتَهَا مَعَ اخْتِلَافِ بُلْدانِهِمْ وَ زَمَانِهِمْ وَ تَبَاعدَ مَا بَيْنَهُمْ فِي الدِّيَارِ ، وَ سُكُون كُلِّ وَاحِدٍ مِنْهُمْ قطراً مِنَ الْأَقْطَارِ ، فِي بَيَانِ الاعْتِقَادِ عَلَى وَتِيرَةٍ وَاحِدَةٍ وَ نَمطٍ وَاحِدٍ ، يَجْرُونَ فِيهِ عَلَى طَرِيقَةٍ لَا يحيدُونَ عَنْهَا وَ لَا يَمِيلُونَ عَنْهَا ، قُلُوبُهُمْ فِي ذَلِكَ عَلَى قَلْبٍ وَاحِدٍ ، وَ نَقْلُهُمْ لَا تَرَى فِيهِ اخْتِلَافاً وَ لَا تَفَرُّقاً فِي شَيْءٍ مَا وَ إِنْ قَلَّ ، بَلْ لَوْ جَمَعْتَ جَمِيعَ مَا جَرَى عَلَى أَلْسِنَتِهِمْ وَ نَقَلُوهُ عَنْ سَلَفِهِمْ وَجَدْتَهُ كَأَنَّهُ جَاءَ عَنْ قَلْبٍ وَاحِدٍ وَ جَرَى عَلَى لِسَانٍ وَاحِدٍ ، وَ هَلْ عَلَى الْحَقِّ دَلِيلُ أَبْيَنُ مِنْ هَذَا ؟

"From that which proves Ahlul Hadith are upon the truth, is if you look at all of their authored books, from the first of them to the last of them, you will find despite their different lands and eras, and the distance between them, each one living in his land, you find the clarity in the Aqeedah to be upon one path and one course, they traverse the path without deviating from it. Their hearts are as one heart. Their transmissions do not have any differing or any separation in anything even the minor matters. Rather if you collected everything from their tongues and narrated it from their Salaf, you will it is a though it came from one heart, and it came from one tongue. Is there any clearer proof than this? Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said:

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾ ﴾

"Do they not then consider the Quran carefully? Had it been from other than Allāh, they would surely have found many contradictions within." [*Soorah An-Nisā* 4:82]

Allāh the Exalted said:

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا ﴾

"And hold firmly to the rope of Allāh all together and do not become divided, and remember the favor of Allāh upon you - when you were enemies, and He brought your hearts together and you became, by His favor, brothers." [*Soorah 'Āli `Imrān* 3:103]

This is also from the great reasons for Ahlus Sunnah being firm upon the truth and being established upon the authentic Aqeedah and being safe from deviance and changing.

CONCLUSION

This affair is the last point I wanted to clarify, but I will stop with this to explain some points from the Aqeedah which Ahlus Sunnah wa Jamah have agreed upon and are upon one path, the first of them and the last of them. If you look at their speech during this era and you look at the speech during the first era during the time of Prophet (ﷺ), you will find them upon one thing because it is taken from one source.

Imam Malik (may Allāh have mercy on him) said:

مَا لَمْ يَكُنْ دِيناً زَمَنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ فَلَنْ يَكُونَ الْيَوْمَ دِيناً ، وَ لَنْ يَكُونَ دِيناً إِلَى قِيَامِ السَّاعَةِ ، وَ لَنْ يَصْلُحَ آخِرُ هَذِهِ الْأُمَّةِ إِلَّا بِمَا صَلُحَ بِهَا أَوَّلُهَا .

"Whatever was not the religion during the era of the Prophet (ﷺ), and then today it will not be the religion, and it will not be the religion until the Day of Judgment, and the last part of this Ummah will not be rectified except by what rectified the first part of this Ummah."

If you look into their Aqeedah during this era and in all the past ages you will find their Aqeedah to be one. I will give you some examples of that.

<u>**For example**</u>: if you come to the subject of Tawheed and sincerity, the sincerity of actions for Allāh (تَبَارَكَ وَتَعَالَى), you will find the first and last of them calling to Tawheed. All of them call to sincere actions for the sake of Allāh (تَبَارَكَ وَتَعَالَى). All of them warn against associating partners with Allāh, and from performing any acts of worship for other than Allāh.

You will not see any of them calling to anything from Shirk or that which opposes Tawheed as many of the people of desires do. They call to deviance, and they call it something other than what it is. They call shirk seeking nearness to Allāh or intercession.

<u>**Another example:**</u> All of them agree upon inciting to the Sunnah and prohibiting innovation and desires. The only one you see of them is he who calls to the Sunnah and warns against innovation. You do not find them beautifying desires and desiring innovation, or those who try to explain it as a good innovation.

You will not find this among Ahlus Sunnah. Rather all of them from the first of them to the last of them warn against innovation and desires. They call the people to

adhere to the Book of Allāh and the Sunnah of His Prophet (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ).

The third example: Their belief in the Names of Allāh (تَبَارَكَوَتَعَالَىٰ) and His Attributes. You find the first of them and the last of them upon one path affirming for Allāh what He affirms for Himself and what His Messenger affirms for Him, from the Names and Attributes. They negate for Him what He negates for Himself and what His Messenger (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) negated for Him, from the shortcomings and deficiencies.

They do not distort, or negate, or say how His Names and Attributes are, or make an example to His creation. So their foundation in that is as Allāh has said:

﴿ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١١ ﴾

> **"There is nothing like unto Him, and He is the All-Hearer, the All-Seer."** [*Soorah Ash-Shūraá* 42:11]

All of them are upon one path concerning this topic. As for other than them you find them distorting or negating, or saying How His Names and Attributes are, or making an example with His creation and other

than that from the vast differences found in all these groups.

<u>The last example:</u> They agree on their methodology as it relates to the proofs, and this is an affair previously clarified. Their path for seeking the proofs is one, and the source they rely upon is one, and it is the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ).

In closing, I direct this statement to Allāh (تَبَارَكَوَتَعَالَىٰ) by His Beautiful Names and Lofty Attributes to unite me and you to the righteous from His slaves. We ask that He favor us and you with adherence to the Sunnah and following the narrations of the Salaf of this Ummah and that He distances us from desires and innovation.

We ask Him to favor us with the correct Aqeedah and sound Iman and uprightness upon the path, and good character and manners. We ask Allāh that He grants us all success with His success, and that He guides us all to the straight path, and makes us from those who listen to the statement and follows the best of it. Verily He is the Trustee for that and He has the ability over that.

May the prayers and peace of Allāh (تَبَارَكَوَتَعَالَىٰ) and favor be upon His slave and His Messenger our Prophet

Muhammad and his family and his companions collectively.

تم بحمد الله

OUR CALL [28]

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allāh (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رحمه الله) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."[29]

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah.* Imaam Shaatibee (d.790H) - رحمه الله - said, "The *Salafus-Saalih,* the

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[28] Summarized from the biography of Shaykh Muqbil Ibn Hādī al-Wādi'ī with some additions from other sources.

[29] Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences, and its meanings the best."[30]

[4]: We despise *ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - رحمه الله - said, "The authentic

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[30] Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

ahaadeeth are sufficient, and the weak *ahaadeeth* are not needed." [31]

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'aan* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'[32] 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising

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[31] Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

[32] From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

necessitates warning against evil and not co-operating with the wicked.'[33]

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'[34]

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young

[33] From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

[34] From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.' [35]

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (ﷺ).

[35] From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth, and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) رحمه الله, "The knowledge of *hadeeth* is your flesh and blood, and you will be asked concerning it on the Day of Judgment, so look who you are taking it from." [36]

[36] Refer to *al-Muhadditlıul-Faasil* (p. 416) and *al-Kifaayah* (p. 21) of al-Khateeb.

Points of Benefit

Page:	Benefit:

Points of Benefit

Page:	Benefit:

Points of Benefit

Page:	Benefit: